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Pamphlets

Regular Baptists. Grand River Association of Regular Baptists.
Minutes...

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Regular Baptists. Grand River Assoc
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MINUTES

OF THE

GRAND RIVER ASSOCIATION

OF

REGULAR BAPTISTS,

AT THEIR

Ninth Annual Meeting,

HELD WITH THE

REGULAR BAPTIST CHURCH, ST. GEORGE,

June 10th and 11th, 1853;

TOGETHER WITH THE

CIRCULAR LETTER.

BRANTFORD:
PRINTED AT THE "HERALD" OFFICE, COLBORNE-St.,

1853.

MINUTES

OF THE

GRAND RIVER ASSOCIATION

OF

REGULAR BAPTISTS.

HELD WITH

Liberal Baptist,

AT

CHILLICOTHE, MO.

COMMENCING ON THE [illegible]

CIRCULAR LETTER.

ST. JOSEPH:
[illegible]
1864

MINUTES.

St. George, Dumfries. June 10th, 1853.

I. The Association, convened with the Regular Baptist Church in St. George, Dumfries, at 10 A. M., when the Introductory Sermon was preached by Elder Thomas L. Davidson, of Brantford, from 1st Cor. 15,58.

II. The Association was then called to order and organized by the appointment of Elder Isaac Elliott, of Dereham, *Moderator*, and Elder T. L. Davidson, *Clerk*. The Constitution & By-Laws were read from the Chair by the *Moderator*.

III. A Prudential Committee was then chosen, consisting of Deacons, Carlton C. Smith, Isaac Drake, Wm. Barber, John Maynard and Jeniel Mann.

IV. The following Brethren were appointed a Committee on Resolutions, viz.: Elders Wm. Smith, A. Cleghorn and Jacob Goble.

Adjourned for one hour; Prayer by Elder Smith.

Afternoon Session.

V. Met as per adjournment; Prayer by the *Moderator*. The following Committee were appointed to examine the correspondence of other Associations and corresponding bodies, viz.: Elders Stothard, Hoile, and Deacon William Moyle.

VI. The Letters from the Churches were then read, except *two*, purporting to come from the Regular Baptist Church in Dundas, which were not read, but on motion referred to the Prudential Committee. For Statistics see subjoined table.

VII. Letters were then presented and read from the following Churches, requesting admission into the Association, viz: "The German Regular Baptist Church in Woolwich;" "The German Regular Baptist Church in Wilmot;" "The Union Regular Baptist Church, Governor's Road;" "The Regular Baptist Church in Tilsonburgh;" which were unanimously received by the Association respectively, and the right hand of fellowship given by the Moderator in the name and on behalf of the Association to the Delegates of said Churches.

VIII. The Prudential Committee brought in the following report which was adopted:—

1. That Elder James B. Olcott, agent of the New York Union for Ministerial Education, present to the Association the object of his mission this afternoon, and take up a collection in aid of the funds of the Union.

2. That Elder Jacob VanLoon preach this evening at Gibson's School House.

3. That Elder Lewis Leonard, agent of the American and Foreign Bible Society, have an opportunity to-morrow, at 10 A. M., of presenting the claims of said Society, and take up a collection at the close of his address in aid of the Society's funds.

4. That the two letters purporting to be from the Church in Dundas, be read before the Association, and then be referred to a large and judicious Committee, who shall report to the Association the result of their deliberations.

IX. The following Committee was then appointed by the Association, to deliberate upon the Letters from Dundas, viz.: Elders—Isaac Elliott, Wm. Smith, Elijah Clarke, Job Moxom, Isaac I. Hoile, A. Cleghorn, Jacob Goble, Abraham Austin, Ephraim Smith, John Harris, George Patton, Thos. L. Davidson, and Aaron Slaght, with Deacons C. C.

Smith, Jno. Maynard, Samuel Latshaw, Wm. Moyle, Hector Dickie, Isaac Drake, Wm. Barber, and William Thompson; and Brethren H. C. Latshaw, Benjamin Bell, Chas. Howard, Andrew Vanevery. The Delegates from both parties were ordered to meet with the said Committee in the Chapel, at half-past 7, P. M., to give evidence and answer inquiries such as the Committee might deem necessary in order to the proper understanding of the case.

x. Suspended business in order to hear Elder Olcott, who then addressed the Association, after which a Collection was taken up toward the funds of the N. Y. U., for Ministerial Education, of $13.25c.

xi. Visiting brethren were then invited to a seat, who were members of Regular Baptist Churches. Elders, Lewis Leonard, J. B. Olcott and Wm. Geary then took seats, with many other brethren too numerous to mention, who were present from the various Churches in the Association.

xii. Elders, Jacob Goble, John Harris and A. Cleghorn, were appointed a Committee to examine the Circular Letter to the Churches, and report.

xiii. Resolved,—That we do now adjourn till 8 A. M., to-morrow, for the transaction of business. Adjourned,—prayer by Father Leonard.

SATURDAY, JUNE 11, 1853.

xiv. Met pursuant to adjournment, at 8 A. M.. Prayer by the Moderator.

xv. The respective Committees appointed last Session to visit Dereham Church, Goshen Church and the 1st Esquesing Church, reported recommending them to be dropped. Reports adopted and Churches dropped accordingly; said Churches having failed for three successive years to represent themselves to this body.

xvi. On motion, it was resolved, that the next annual Session of this Association be held with the 1st Church in Charlotteville, that Elder Wm. Smith, of Ancaster, preach the Introductory Sermon, and, that Elder Job Moxom, of East Flamboro', be his Alternate. Elder Thomas Lesslie Davidson, of Brantford, was ordered to prepare the next Annual Circular Letter to the Associated Churches.

xvii. The Prudential Committee reported the following arrangements:

1. That if time permit Elder Abram Austin, of Simcoe, preach this afternoon at 3 P. M., and Elder Goble this evening, at 7½ P. M., in the Chapel.

2. That Elder Job Moxom preach to-morrow at 10 A. M., in this place, followed by Elder Lewis Leonard, which shall be followed by a Collection in aid of the American and Foreign Bible Society's funds.

3. That Elder Wm. Haviland, of Blenheim, preach in this place to-morrow at 4 P. M. Report unanimously adopted.

xviii. The following Delegates were then appointed to the following corresponding bodies, viz.:

To the *Western Association*: Elders Wm. Smith, Wm. Haviland and John Harris.
To the *Eastern Association*: Elders Stothard and Goble.
To the *Haldimand Association*: Elders Leonard, Olcott and John Harris.

xix. Suspended business to allow Elder Lewis Leonard, of Cazenovia, N. Y., to present the claims of the Bible Cause, which he did, which was followed by a collection toward the funds of the American and Foreign Bible Society of $16.25c.

xx. Resumed business. The following report was then presented to the Association from the Committee appointed yesterday to investigate the nature of the difficulty in the Church in Dundas, which being read, was unanimously adopted and ordered to be printed in the minutes.—

REPORT.

The Committee appointed by the Association to deliberate with refer-

ence to the difficulty in the Church in Dundas, beg leave to report that they met and organized, and heard impartially, the statements of both parties, *pro* and *con*, whereupon the following questions were proposed by Elder Thos. L. Davidson, to those brethren who were charged by their brethren who had seceeded from them with a departure from Regular Baptist principles and practice, which questions were answered as herein below stated:—

1. Do you *now* see any evil arising from receiving members into the Church by a mere majority vote.—Answered affirmatively.

2. Do you think a *unanimous vote* to be essentially necessary in order to the reception of members into Church fellowship ?—Answered affirmatively.

3. Could you subscribe to our articles of faith, generally known to contain Regular Baptist sentiments, by a *verbal* acknowledgment of your belief in their correctness, and as being according to your views of Bible truth ?—Answered affirmatively.

4. Are you not of opinion that all persons seeking union with a Baptist Church, should satisfy said Church either directly or indirectly of their conversion to God ? —Answered affirmatively.

5. You firmly believe, and those who are now associated with you in Church capacity, in the Personality of the Holy Spirit, and in the absolute and indispensible necessity of his ageney and influence in the work of regeneration ?—Answered affirmatively.

6. Do you believe it to be wise, right and proper in itself, for you as a Church, to commune and intercommune with Disciples or Disciple Churches in the ordinance of the Lord's Supper ?—Answered negatively.

The two following questions were proposed, as above, to both parties, and in reply both answered affirmatively, viz. :—

7. Are you desirous of effecting a reconciliation with your brethren from whom you are now alienated, and if so, are you willing to bury all past difficulties in oblivion, and give each other the hand of fellowship and walk together as a Church in love and peace ?

8. Are you willing to drop all past hostilities and walk with your brethren in love and peace, as Church members, endeavoring to heal all past divisions and grievances ?

These questions being thus answered, it was

Moved by Elder T. L. Davidson, seconded by Deacon Hector Dickie, and—

1. *Resolved*, That the Committee being of the opinion that there have been errors on both sides, for want of a knowledge of what really was regular Baptist practice, recommend both parties to bury in oblivion all past difficulties and give each other the hand of fellowship, as brethren, and walk as a Church in peace and love, believing and maintaining regular Baptist sentiments and practices.—Carried unanimously.

Moved by Deacon Wm. Thompson, seconded by Elder J. Moxom, and—

2. *Resolved*, That a copy of the questions proposed as above, by Elder Davidson, to the brethren from Dundas, with the answers given, be embraced in the report of this Committee, and submitted to the Association with the recommendation that they be forwarded to the brethren in Dundas for their information and future guidance.—Carried unanimously.

Moved by Elder John Harris, seconded by Deacon C. C. Smith, and—

3. *Resolved*, That we recommend the Association not to receive either of the letters from Dundas, and that in the absence of a letter from the Church this year, as such, they be reported in the minutes as last year.—Carried unanimously.

All of which is respectfully submitted on behalf of the Committee,

ISAAC ELLIOTT, *Chairman*,
THOS. L. DAVIDSON, *Secretary*.

XXI. The Committee appointed to examine the Circular Letter, reported, recommending that the Letter be read before the body, by its author, Rev. E. Clarke. Report adopted. Letter read and adopted, and ordered to be printed with the Minutes.

XXII. The following Resolutions were then introduced, discussed and adopted.

New York Union for Ministerial Education.

Moved by Elder A. Cleghorn, seconded by Elder E. Clark :—

Whereas certain statements have been made and letters published in the *Toronto Christian Observer*, respecting Rev. J. B. Olcott, tending and designed to cast suspicion on his labors and himself, and weaken the confidence of the Churches in,and their affection for our Theological Seminary in Rochester, the agent of which he is therefore.

1. *Resolved*, That the charges of duplicity made in the columns of the *Christian Observer* against Rev. J. B. Olcott, as to the manner of his obtaining funds for the Rochester Theological Seminary, are in our opinion without foundation, and that they have not in our minds the least weight ; and further that we hereby tender to brother Olcott and the Institution which he represents, our continued and *growing* confidence, sympathy and support.

2. *Resolved*, That inasmuch as the Saviour has taught us that corresponding action on our part should accompany all our prayers to God ; we therefore rejoice in the vigorous and successful efforts of the New York Union for ministerial Education, to establish at Rochester, in the State of New York, a Theological Seminary and otherwise to encourage young men of our denomination, who give evidence of being called of God to preach the gospel, and in affording them the necessary aid for a course of mental preparatiou that they may more effectually prosecute their high calling, and we commend heartily this noble Institution to the confidence, sympathy and liberal support of all our Churches.

American and Foreign Bible Society.

Moved by Elder A. Cleghorn, seconded by Elder Wm. Smith, and—

Resolved. That in the position, objects and purposes of the American and Foreign Bible Society, we have the fullest confidence ; and believing that the great mass of our Churches in Canada are of the same mind, we pledge the said Society our support and commend it and its agent, Rev. Lewis Leonard, to the support and confidence of all our Churches and rich members.

New York Recorder.

Moved by Elder A. Cleghorn, seconded by Elder J. Goble, and—

Resolved, That we have indiminished confidence in the New York Recorder, as a faithful exponent and defender of Baptist principles.

American Baptist Home Mission Society.

Moved by Elder A. Cleghorn, seconded by Elder W. Smith, and—

Resolved, That the American Baptist Home Mission Society is designed to propagate Regular Baptist sentiments, and, although from some cause, to us unknown, their minds heve been blinded respecting our true condition and wishes ; yet we still confide in the integrity of the said Society, and hope that they will yet see that the cause of truth requires them to give us their aupport.

Maine Liquor Law.

Moved by Elder Thos. L. Davidson, seconded by Elder Job Moxom, and—

Resolved, That this Association has witnessed with great pleasure and satisfaction the large and respectable minority vote, in the Legislative Assembly at their present Session, in favor of the Hon. M. Cameron's Prohibitory Liquor Law, and feel encouraged to press upon the Churches of this Associatiou their duty to lend all their Christian influence to aid in securing the enactment of a " Canadian Maine Liquor Law," and recommend the Churches to petition the Provincial Parliament to enact such a law, believing as we sincerely do, that the liquor traffic is a *blight* and *a withering curse* to our community; leading as it does to *tippling, drunkenness, pauperism, ignorance* and *crime*.

Clergy Reserves.

Moved by Rev. Aaron Slaght, seconded by Elder John Harris, and—

Resolved, That as an Association, having long agitated the settlement of the vexed question of the Clergy Reserves,on such terms as would do justice to all, without infringing on the rights of any:--We rejoice to learn, that the Imperial Parliament have transferred to our own Legislature the power to settle the question finally, which we hope our Parliament will *settle*, promptly and equitably, *now* that the *power is* in their hands.—Adjourned.—Prayer by Father Leonard.

Afternoon Session.

Elder Lake preached from Rev. II, 9, in lieu of Elder Austin who had left.

XXIII. The Brethren from Dundas having mutually requested that a Committee from the Association, should visit Dundas for the purpose of effecting an amicable union and peaceful arrangement, pursuant to the report of the Committee adopted by the Association, is was resolved on motion, That their request be granted and the following brethren be said Committee who shall visit Dundas, June 19th, 1853, viz : Elders Davidson, Moxom and Harris.

XXIV. Adjourned to meet with the 1st Baptist Church in Charlotteville, at Vittoria, on the second Friday in June, A. D., 1854, at 10 o'clock, A. M.

ISAAC ELLIOTT, *Moderator.*
THOMAS L. DAVIDSON, *Clerk.*

Sabbath, June 12, 1853.

Elder Moxom preached at 10, A. M., from Dan., VI 10, and was followed by Father Leonard, from Prov., XVII 16, after which a collection was taken up in aid of the American and Foreign Bible Society's funds.

Table of Statistics.

CHURCHES, CLERKS AND POST OFFICE	MESSENGERS.	Baptized.	Ad. by Let.	Restored.	Dis. by Let.	Excluded.	Dropped.	Died.	Total No.
ANCASTER, Peter Misner, ST. GEORGE.	Elder Wm. Smith, Deacon I. Drake, Brn. P. Misner, J. Anders, P. VanSickle, and J. Drake.	1			18				86
BAYHAM, Wm. Stillwell, STRAFFORDVILLE,	Elder H. A. Conrad, Brn. Wm. Stillwell and Myndart Beal,	12	5	1		1		1	37
BERLIN, H. Potacher, BERLIN,	Elder H. Schnider, A. Oberholser, S. Hendrick, and J. P. Holml,								27
1st. BEVERLY, Jas. Lemon, WEST FLAMBORO'	Elder J. C. Lemon, Deacon J. Skinner, Brn. B. Skinner, & James Lemon,	2			1				25
2d. BEVERLY, D. McKenzie, STRABANE,	Elder G. Patton, Brn. D. McKenzie, Jas. Law, Wm. Nunn, and John Shaver,	10	1		1	3		1	81
BLENHEIM, J. Maynard, RICHWOOD,	Elder Wm. Haviland, Elder Francis Pickle, Dea's. J. Maynard, Currey, & Bro. J. Fitch,	16	4	3	6			2	229
BOSTON, D. Morgan, BOSTON,	Elder J. Goble, Z. W. Camfield, Lic., and Bro. David Morgan.	3	2	5	9	4			150
1st. BRANTFORD, Wm. Moyle, BRANTFORD,	Elder T. L. Davidson, Deacons, H. Dickie & Wm. Moyle, Brn. J. Harris & P. Buck,	30	8		12			1	144
2d. BRANTFORD, John DICKIE, BRANTFORD,	Elder I. J. Hoile, Brn. C. Howard, H. Forbes, and D. Johnston,	15	6	8	1	7		2	47
I. CHARLOTTEV'LE, A. Teeple, CHARLOTTEVILLE,	Deacon J. Mann, Brn, Jno. Molasky, and William Goodland,	4	5	3	3	3			184
2. CHARLOTTEV'LE, Isaac Ward, VITTORIA,	Chas. Beaupre and Brn. Isaac Ward, and William Ward,	40	1	2	2				108
DUNDAS, T. Sheldrich, DUNDAS,	No Letter from the Church as such. Reported as last year.								47
EAST FLAMBORO' A. Clarke. WEST FLAMBORO'	Elder Job Moxom, Brn. George Fearnley, and L. Sutton,		1		2				21
EAST OXFORD, S. Maybee, WOODSTOCK,	No Letter. Reported as last year,								13
ESQUESING, R. F. Bessey, GEORGETOWN,	Elder Jno. Clarke, Deacon Wm. Pickard, and Bro. J. Pickard,	13		2	2	1		1	52
FREDERICKSBURGH J. Sovereen, FREDERICKSBURGH	Brn. I. Thompson. J. Sovereen and H. Hanstead,	12	3	1		1			63
HARTFORD, S. Dean, BOSTON,	Deacon John Barber & Bro. B. Beals,	9	2	5	2				59
		167	38	33	59	20	0	8	1378

TABLE OF STATISTICS.

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	CARRIED FORWARD.	167	38	33	59	20	0	8	1373
1st. NORWICH, R. B. Smith, OTTERVILLE,	Elder E. Smith, Deacon R.B. Smith & L. Sriven,	60	1		2				114
2d. NORWICH, J. Dennis, BURGESSVILLE,	Deacon G. Bingham, Brn. P Dennis, Hiram Sprague and James Dennis,			1	1	3			52
OAKLAND, P. Fairchild, OAKLAND,	No Letter. As last year.								64
PARIS, H. C. Latshaw, PARIS,	Elder A. Cleghorn, Deacon S. R. Latshaw, Brn. G. Chittenden, Sovereen,& Latshaw,	3	5	2	5	2			62
1st. SIMCOE, Asa Cook, SIMCOE,	Elder A. Austin, Brn. William Schyler and Asa Cook,	44	5	3	5	5		3	116
2d. SIMCOE, Wm. Rusling, SIMCOE,	Letter, but no Delegates.—Distance *said* to be too great.	2	7	1	2				65
SCOTLAND, W. Thompson, SCOTLAND,	Deacons W. Thompson, and Caleb Merritt and Bro. B. Whitney,	19	2	1					51
SHEFFIELD, Wm. Willet, SHEFFIELD,	Deacon Joseph P. Ingles and Brother Charles Babcock.				1				19
ST. GEORGE, B. Bell, ST. GEORGE,	Elder E. Clarke, Deacons C. C. Smith & A. Pembleton,								
TILSONBURGH, Silas Slaght, DEREHAM,	Brn.W.Rosebrugh&A.Patton	34	1	4	8	2		1	144
2d. TOWNSEND, P. B. Kitchen, SIMCOE,	Deacons Silas Slaght, and Thomas Robinson. Received this year.								17
TUSCARORA, T. N. Cusick, ONONDAGA,	Elder J. Stothard, Brn. M' Collver & P. Kitchen	53	7	1				2	111
UNION, A. VANSICKLE, ROSE BANK,	Letter,but no messengers,							2	24
VILLA NOVA, E. Erskine, VILLA NOVA,	Deacons D. McKay & Elias Chatterson, Brn. W. Forsyth and A. VanSickle,	19	1						42
WALPOLE, Wm. Bush, WILLIAMSVILLE,	Elder J. VanLoon, jr.. Deacon W. Barber, and Brother Philip Smith,	16	8		1	1			56
WATERLOO, Wm. TILT, PRESTON,	Elder J. Stothard, Brn. Isaac Bush and William Lamb.	19		4	2	3			114
WATERFORD, T. W. Clark, WATERFORD,	Deacon Wm. Tilt, Brn. Nathaniel Cosens, and Matthew Palmer,	18	1	1		4		1	46
1st. WEST OXFORD W. B. Maybee, BEACHVILLE,	Elder. A. Slaght, Deacon W. Smith, Brn. N. Boughner, A. Barber and T. W. Clark,	21	10		8				56
	No Letter. As last year,								56
		475	86	51	94	40	0	17	2592

TABLE OF STATISTICS.

CHURCHES. CLERKS AND POST OFFICES.	MESSENGERS.	Baptized.	Ad. by Let.	Restored	Dis. by Let.	Excluded.	Dropped.	Died.	Total No.
	CARRIED FORWARD.	475	86	51	94	40	0	17	2592
2d. WEST OXFORD, J. W. Elliott, MOUNT ELGIN,	Elder I. Elliott,					1	3		35
WILMOT, J. Hoffman. WILMOT,	George Rose, Joseph Hoffman, and Daniel Knectal,								30
WINDHAM, A. Pettit, OTTERVILLE,	Elder J. C. Lemon,	3			1	1			62
WOOLWICH, A. Sim, WEST WOOLWICH,	Deacon Peter Sim, and Br. Andrew Sim,				2	1			19
WOOLWICH, GER., J. Oppenshauser, MT. LEBANON,	Elder H. Schnider, Conrad Umback, and Joseph Wiltfong.								19
ZORRA, W. Vandecar. WOOSTOCK,	Bro. Jno. Osborne, and Beriah Tree,	10	4	3					30
		488	90	54	97	43	43	17	2777

SUMMARY.

Number of Churches, 41; Without Pastors 9; Partially supplied with regular preaching 9; number of ordained Ministers, 31; Ordained within associational boundaries during the year 4; Removed out of associational boundaries 4; Without Charges 3; Licentiates 6; Churches, Dropped this Session 3; Churches received this Session 4; Baptised during the year 488; Loss per Churches dropped from Connection *this year* and reported *last year* 149; increase per Churches *received* this year 100; Nett Annual increase 350.

Clerk's Note.

The Clerk is very happy to be able to state on behalf of the Committee appointed to visit Dundas, that the Committee did so as appointed and are gratified in being able to state to the Churches of the Association that a happy reconciliation was effcted between the differing parties, leaving ground of hope that the Church in Dundas will henceforth be one.

THOS. L. DAVIDSON, *Clerk.*

Circular Letter.

The Delegates of the Grand River Regular Baptist Association, to the Churches they Represent, sendeth Christian Salutation :—

Dear Brethren : In this epistle we ask your attention to the subject of '*The Unity of the Spirit.*' And as there is, at the present time, much said about "Union" and "Unity;" "Spirit" and "Spirits," it may not be amiss for us to define, what Spirit it is, the unity of which we are about to speak; and especially as we are commanded, to try the Spirits "knowing many false prophets have gone out into the world," 1 John, iv 1.

By the Spirit, we mean the third Person in the godhead, the *Holy Ghost.* And as there are many sentiments now extant touching the character of the Holy Spirit, which in our opinion, are highly derogatory o the Divine Being, and destructive to genuine piety; such as denying His divinity—being an attribut of God—and existing only in the letter of the word, &c. For perspicuity's sake, let us first consider His distinct personality: That He is a distinct person; the descriptions of a person agree with Him; that He subsists and lives of himself; is endowed with will and understanding, or is a willing and intelligent Agent, such is the Spirit of God; as the Father has life in Himself, and the Son has life in Himself, so has the Holy Spirit; since He is the author of natural and spiritual life in men, which He preserves unto eternal life; and and therefore called the Spirit of life; which He could not be, unless He had life in Himself, and if He has life in Himself, He must subsist of Himself; He has power of willing whatever He pleases. The apostle, speaking of His influence, administrations, and operations, says, in 1st Cor., xii 11, "All these worketh the one and the self same Spirit, dividing to every man, severally, as he will," and that he is an intelligent agent, is clear from his knowing the things of God, which none can know but him; and guiding them into all truth, and giving the spirit of wisdom and knowledge to one and another. Now, as the Psalmist says, "He that teacheth knowledge, shall not he know?" Psa. xciv 10.

The attributes and actions of a person, are ascribed to the Holy Ghost. Let us simply refer to a few of them, as they are too conclusive to need many comments. The Spirit is said *to speak.* "He shall not speak of himself," John xvi 13. "Then the Spirit said to Peter," Acts x 19. "The Spirit said to Philip," Acts viii 29. *To know,* 1st Cor ii 10 11. "The Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man save the Spirit of man which is in him? Even so the things of God knoweth no one but the Spirit of God."

To help, Rom. viii 26. "The Spirit helpeth our infirmities."

To testify, Rom. viii 16. "The Spirit itself beareth witness with our Spirit that we are the children of God."

To be pleased. "It seemed good to the Holy Ghost, &c." Acts xv 28.

To be grieved. "Grieve not the Holy Spirit." Eph. iv 30.

That the Spirit is not an *Attribute,* or a *Power.* It is said in Acts x 38, "God anointed Jesus with the Holy Ghost and with power."

This passage, says Dr. Dwight, read according to its real meaning, is interpreted by those who maintain the sentiment, that the Holy Spirit is,

the power of God, would read as follows: "God anointed Jesus with the Holy Power of God, and with Power." Also, "Now the God of peace fill you with all joy and peace, in believing that ye may abound in hope through the power of the Holy Ghost;" that is, "that ye may abound in hope through the power of the Holy Power of God." Rom. xv 13. Also, "Through mighty signs and wonders by the power of the Spirit of God;" that is mighty signs of power and of power, (verse 19.) Once more, this scheme renders the Saviour's account of the blasphemy against the Holy Ghost unmeaning and irreconcilable, Matt. xii 31. "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." To this we reply: It is impossible to direct blasphemy against an attributo, in asmuch as it is not a percipient being; such only are capable of being affected by good or evil. Nor is it the object of love and praise. If so, we ask, which one of the prophets, or apostles has given a command, directly or indirectly, to love the power of God as such, or to praise it? But what is still more astonishing, blasphemy committed against a natural attribute should be considered more heinous than one committed against God himself! But that the Holy Ghost is not an attribute of God, nor the power of God, is proved by the language of Peter, in his address to Ananias in Acts v 3: "Ananias, why hath Satan filled thy heart, to lie unto the Holy Ghost, thou hast not lied unto men but unto God." That the Holy Ghost is distinct from the letter of the word, is evident from the fact, that he inspired holy men of old to write it, and was before it; "holy men of old wrote as they were moved by the Holy Ghost," 2nd Peter i 21. To admit this, would be tantamount to say, that the letter of the word moved holy men of old to write the letter of the word, and thereby sanction the self-contradiction, that while as yet, there was no letter of the word, the letter of the word directed holy men to write the letter of the word, that is, to write itself while it did not exist. No marvel, that those who maintain this sentiment, should fly to outward forms for salvation denying the independent quickning of the Holy Spirit, and give the praise of their salvation to the letter of the word and to water, holding baptism to be regeneration; and what is equally astonishing, that such should for a moment admit even *one error* in the letter of the word; instead of this, it seems the letter of the word, when it was directing men of old to write it, made many; and if it made so many at the commencement of its revelations, we would justly conclude it would commit many more, and who could trust it? But we forbear. We now proceed to prove that the Spirit is a distinct person, and not only a distinct person, but a Divine Person. That he is a distinct person from the Father and Son; appears from the manifestations of himself, Matt. iii 16 & 17, when Jesus the Lord was baptized. In this transaction he is distinguished from the Father, whose voice was heard from heaven, and from the Son who was baptised in the Jordan, and on whom the Spirit rested, and from the letter of the word, in that its form was that of a dove. Also on the day of Pentecost, the Holy Ghost was manifested in a visible manner in descending on the apostles in the form of a cloven tongues like as of fire. Peter, alluding to this circumstance, says:— "Christ being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear," meaning the out pouring of the Holy Ghost, and his marvellous gifts; and who is plainly distinguished from the Father who made promise of him, and from the Son who received the promise. Acts ii 33. In the Commission the Saviour gave to his apostles he plainly distinguished the Holy Spirit from the Father and himself. Matt. xxviii 19. *As a Divine Person*: This appears from the names given to him. The

name Jehovah which is peculiar to the most High. It was Jehovah the Lord God of Israel who spake by all the holy prophets, since the world began; and it is certain they spake as they were moved by the Holy Ghost. Luke i 68 to 70. "Blessed be the God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation in the house of his servant David. As he spake by the mouth of all his holy prophets which have been since the world began." "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2nd Peter i 21. It was the Holy Ghost that spake by David, describing a ruler for Israel. 2nd Sam. xxiii 2 & 3. "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me." What clearer proof could any reasonable person demand that the Holy Spirit is a Divine Being? That the Holy Spirit is one, with the Father and Son is plainly set forth in the appellation given to them. The Holy Ghost is called the Lord God the Rock of Israel. 2nd Sam. xxiii 2 & 3; also, Acts v 3. Jesus Christ is called God, by the apostle John. 1st John v 20. "This is the true God and eternal life. Jesus, the Saviour declared in terms unmistakable, that He is the first and the last. Rev. xxii 13. I am Alpha and Omega, the beginning and the end. the first and the last; and that this was Christ, *verse* 16. "I, Jesus," &c.; and while the Eternal God, from the beginning knew the disposition of the hearts of men, it would seem that had he taken direct pains, which he evidently did, to give all to understand that there was but one God, he could not have done it in a more direct manner; declaring plainly to Israel, who were prone to have "Lords many and Gods many," while He called attention to the same: "Hear, O Israel, the Lord our God is our Lord." Deut. vi 4. In the baptismal service, as given by the Saviour: "Baptizing them into the name of the Father and of the Son and of the Holy Ghost;" the same honor is given to the Holy Ghost that is to the Father and Son.

Is the work of creation ascribed to the Father? Gen. i 1: "In the beginning God created the heaven and the earth." Heb. iii 4: "But he who built all things is God;" so is the work of creation attributed to Christ: Col. i 16 & 17; Heb. i 10 to 13; John i 10. The Father says of Christ: "And, Thou, Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax (or grow) old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." "He was in the world and the world was made by him." "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." Those who deny the divinity of Christ and the Holy Ghost attempt to explain away the Apostles meaning by saying that it was by Christ, that is Christ helped to do it as a Servant, and as he helped to do it, it should be for him. But such kind of reasoning is silenced by a citation to the last verse quoted: "And he is before all things," &c.; also, Heb. i 2, Rev. xx, 13. The work of creation is also ascribed to the Spirit. Job says xxvi, 13, "by his Spirit he garnished the heavens," xxxiii, 4, "the Spirit of God hath made me." Other quotations might be made to a large amount in confirmation of this truth, but one or two quotations will suffice; where unity of expression can but declare a unity between Father and Son and Holy Spirit, Gen. i, 26, "Let us make man;" Isa. vi, 8, "Who will go for us?"

In the work of Redemption this is interestingly exhibited in the covenant of peace made between the Father and the Son, and if we should add the Divine Spirit, I presume we should be pardoned. This covenant is mentioned in Isa. LIII, 10 and 12. And St. Paul in his Epistle to the Ephesians, we apprehend, refers to the same, when he says "That God hath chosen us in Christ, before the foundation of the world, having predestinated us to the adoption of children, by Jesus Christ, to himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein he hath made us accepted in the Beloved." From the language of the covenant, as given by the prophet and the apostles, we come to the following conclusion as to the different parts: 1st. God chooses His people to salvation in Christ. 2. Christ gives himself an offering to God for them and agrees to die for them. 3. The Holy Ghost, as a witness to the engagement, is to quicken and sanctity them, 1st John, v, 7. The practical working of this covenant appears to us in the following order, as to the unity of the Spirit. The Father draws the sinner. "No man," says Christ, "can come to me except the Father which hath sent me draw him," John VI, 44 & 45. Here Christ declares that no man can, or is able to come to Him except, or unless the Father draw him. This is evident from the very character and moral condition of the sinner, possessing no disposition, no spiritual life, nor light in himself, he cannot approach a Creator of light and purity infinite, let his natural and acquired abilities be ever so great. Let Paul and Apollos preach—let him hear the thunderings of Sinai—let him read the written word given by divine inspiration —let him be baptised as many times as Naaman dipped himself, and yet he is far from Christ—comes not to him —believes not on him, his heart being carnal and enmity to God. and unless something more reaches him he will never come to Christ, having no faith in God, being dead in trespasses and sin. By his impotency, we are to understand, he is devoid of all disposition to believe in Christ, and consequently cannot perform any saving actions, such as exercising faith in God, as no saving act can be performed without the concurrence of special grace. Coming to Christ and believing in Him are synonymous terms. 35th vere, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." By God's drawing, we understand, his powerfully and effectually inclining his will to come to Christ. Not that any man is *compelled* to come to Christ *against* his will, for the Apostle says, "he that cometh unto God must believe that He is, and that He is a rewarder of all such as diligently seek him;" he must come then, *willingly* while the Father draws him; "For it is God who worketh in you. both to will and to do of his own good pleasure." Phil. II, 13.—Has he faith to approach Christ? This is given him, Phil. I, 29, "For unto you it is given in the behalf of Christ, not only to believe on him. but also, to suffer for his sake," Eph. II, 8, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." The Spirit quickens the dead sinner, "And when he has come he will reprove the world of sin, of righteousness and of judgment," John VI, 63. It is the spirit that quickeneth;" "That which is born of the flesh is flesh, and that which is born of the spirit is spirit;" John III, 6; "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John I, 13. Having been quickened by the Spirit, he awakes and lays hold upon Christ, apprehending him by faith through the Spirit, having himself first been apprehended, Phil. III, 12. He now becomes a willing captive, and is led captive by Christ, Ps. LXXVIII, 18, and lays hold upon the hope set before him, 1st Tim. I, 1, which is the Lord Jesus Christ. "Which hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

"For when we were yet without strength, in due time Christ died for the ungodly," (verse 6). The same unity of spirit exists in the justification, sanctification and righteousness of the believing children of God. Having been quickened and justified, they become heirs of God—united to Christ as the graft is to the tree or root, and may be said to have Christ formed in them, the hope of glory ; Col. i, 27 ; "Now if any man have not the spirit of Christ he is none of His ; Rom. viii. 9 Consequently, if a man possesses the spirit of Christ, he is connected with the *great* confederacy, the family of heaven (Eph. i, 15), and is led by the Spirit of God. "For as many as are led by the Spirit of God, they are the sons of God; Christ says, "If a man love me he will keep my commandments (or words), and my Father will love him, and we will come unto Him and make our abode with him." Here, Christ declares, He and the Father will come and make their abode with the man that loves Him and keeps His word. How is this to be done but through the Spirit. Paul, seemingly, is not disposed to leave this matter in the dark, but plainly tells the Corinthians (1st Cor. vi, 16) that they were the temple of God. Nor is God Himself inclined that such a cheering thought should be kept back. "For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them," Eph. iii 17. Also, 1st John iv 15 & 16, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. God is love, and he that dwelleth in love dwelleth in God, and God in him." God guides his children. "For this God is our God, for ever and ever: he will be our guide even unto death." Psa. lxviii 14. Christ, as the spepherd of Israel, "putteth forth his own sheep and goeth before them and the sheep follow him, for they know his voice." John x 4. That there is a *Unity of the Spirit* with believers, and that it is the same Spirit which unites them, that is with the Father and Son, and that this Spirit unites believers to Christ, is evident from the metaphors used by Christ and his apostles. Christ compares it to the vine and its branches. John xv 1 to 9. To the graft and the tree, or root; to the congugal union, Eph. v 31 & 32. This union between this, may be dissolved, but not so with that which exists between Christ and His children, death cannot separate them, Rom. viii 38. So the head and the members, Eph. iv 15 & 16, forming one body, even members of his flesh and of his bones," Eph. v 30. With the apostle may we not say: "Truly our fellowship is with the Father, and with his Son Jesus Christ, 1st John i 3. So we are made partakers of Christ, Heb. iii 14. Hence also the prayer of Christ, "That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me," John xvii 21. Hence we discover an uninterupted union between the Father and the Son and the Holy Ghost. The Holy Spirit is a distinct person from the Father and Son—is an intelligent agent—is the self existent, Eternal Spirit Jehovah —the Lord God—the Rock and hope of Israel, and the Saviour thereof; inspired holy men of old to write the letter of the word ; and is independent, accomplishing his pleasure in the armies of heaven, and among the children of men on the earth; giving account to no one; quickening whom he will; revealing Christ to the elect, justifying them before God, through the imputation of Christ's righteousness; forming an indisolable union between Christ and the believers; leading the disciple into all truth, and length, and depth, and heighth, and to know the love of Christ which passeth knowledge, filling the saints with all the fulness of God." It is the same unity of Spirit that sanctifies the believer producing in him more of likeness to Christ every day of his life; causing him to hunger and thirst after righteousness, and with David to say: "As the heart panteth after the water brooks, so panteth my soul after

Thee, O God," and "Whom have I in heaven but thee, and there is none upon earth I desire besides thee." In all the different gifts God has placed in the Church, it is one Spirit that worketh in them all. 1st Cor. xii 4 to 13. From the prophet who may enter into the more lofty and sublime truths of salvation, down to the smallest mind capable of lisping understandingly "Abba Father." It is the same Spirit that was with the Church in the Wilderness; tempted, tried and provoked. It is the same Spirit that now dwells with God's people. Hence the frequent exhortation to "live in the Spirit," to "walk in the Spirit," ty "keep the unity of the Spirit," and not to "grieve the Spirit," nor to "quench the Spirit," which is done through strife, envy, covetousness, hatred, &c. "For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, temperance, faith." It is also by the same Spirit that the glorious Epoch is to dawn, of which the prophet Isaiah speaks, Ch. xi. 6 to 9. "When the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." "And the suckling child shall play on the hole of the the asp, and the weaned child shall put his hand on the corkatrice's den; they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of knowledge of the Lord as the waters cover the sea." The Psalmist beholding the Church, richly imbued with this Spirit, exclaims: "Behold how good and how pleasant it is for brethern to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even upon Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more. How does it become those who profess to possess this Spirit, led and guided by it, to possess its unity. Finally, brethren, permit us to close (for you see how long a letter we have written unto you) with the apostles "exhortation" We beseech you that ye walk worthy of the vocation where with ye are called with all lowliness and meekness with long-suffering forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bonds of peace. There is our body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith one baptism. One God and Father of all, who is above all and through all and in you all." Ch. iv 1 to 6." AMEN.

St. George, June 11 1853.